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Bibliography: *LA*, s.v. Mas'ūdī, *Murūdj*, iii, 352 f; Ibshīhī, *Mustaṭraf*, ch. 60; Tanūkhī, *Nishwār al-Muḥāḍara*, 263-68; *Ikhwān al-Ṣafā* (Cairo), ed., iv, 382; Ibn Khaldūn, *Muḳaddima* bk. I. preface 6.2; Tashköprī-zāde, *Miftāḥ al-Saʿāda* i, 293 f.; A. Guillaume, *Prophecy and Divination*, ii, 7 ff., 198 f.; I. Goldziher, *Abhandlungen zur arab. Philologie*, i, 25. (A. S. TRITTON)

ARRĀN. The name is usually applied in Islamic times to the district in Transcaucasia between the Kur (Kura) and Aras (Araks) Rivers. In pre-Islamic times, however, the term was used for all of eastern Transcaucasia (present Soviet Azerbaijan), i.e. Classical Albania (cf. article "Albania" in Pauly-Wissowa). By the 15th century A.D. the name Arrān was not in common parlance, for the territory was absorbed into Ādharbāydjān.

The origin of the name Arrān, Georgian *Rani*, Greek Ἀλβανοί, and Armenian Alwankʿ (people), is unknown. (In some Classical authors one finds the form Arian/Aryan, and in Arabic sources one can find al-Rān). Before 387 A.D. the land between the two rivers was considered part of Armenia, comprising the provinces of Ardzakh, Uti, and Pʿaitakaran. After the division of Armenia between the Greeks and Sassanians in 387 A.D., the first two provinces went to Albania/Arrān and the last to Persia. This is one reason for much confusion in the designation of Arrān, since the Armenians considered only the land north of the Kur River as Arrān.

By the 7th century A.D. the population of "greater" Arrān was thoroughly mixed, and one can hardly speak of a distinctive people. Iṣṭakhrī, 192, and Ibn Ḥawḳal, 349, however, mention *al-rāniyya* as a language still spoken in the city of Bardhaʿa in the 10th cent. A.D.

The Arabs, adopting the Roman system of designation of Armenia, extended the terminology, including all of eastern Transcaucasia under Armenia I (Ibn Khurradādhbih, 122; al-Balādhurī, 194). When the Arabs appeared in the country they found it divided among many small lords, some of whom held allegiance to the Khazars, especially after the fall of the Sassanians. Arrān had been Christianised from Armenia and during the Umayyad Caliphate was nominally under the rule of the princes of Armenia, who in turn were subject to the Arabs. Since it was on the Islamic frontier, subject to Khazar raids and rule, Arrān in fact enjoyed a great measure of independence.

The early Arab raids under Salmān b. Rabīʿa and Ḥabīb b. Maslama at the end of the caliphate of ʿUmar and the early years of ʿUthmān brought the nominal submission of Baylaḳān, Bardhaʿa, Ḳabala, and Shamkūr, the principle towns of Arrān. Afterwards the Arabs warred constantly with the Khazars and local princes (cf. Balādhurī, 203; Ṭabarī, i, 2889-91).

After the first civil war, and in the caliphate of Muʿāwiya Arab rule in Arrān was established, but the Khazars continued to raid south of the Caucasus Mountains. In the caliphate of ʿAbd al-Malik the Christian church of Arrān, which had been joined to the Greek Orthodox church, was united with the Armenian church by the Armenian clergy with Arab aid and approval (cf. J. Muyldermans, *La domination arabe en Arménie*, Louvain 1927, 99). On the Umayyad governors of Armenia (including Arrān) cf. Balādhurī, 205-9. During the governorship of Maslama b. ʿAbd al-Malik, appointed by the Caliph Hishām in 107/725-6, large Arab garrisons were brought into Arrān, and Bardhaʿa served as headquarters in operations against the Khazars. On the campaigns against the Khazars cf. D. M. Dunlop, *The History of the Jewish Khazars*, Princeton 1954, 60-87, and F. Gabrieli, *Il Califfato di Hisham*, Alexandria 1935, 74-84. Under the governorship of Marwān b. Muḥammad, last of the Umayyad caliphs, from 113-26/731-44, the Khazars were decisively defeated and Arab rule firmly established.

During Umayyad and ʿAbbāsid rule in Arrān local Armenian and Arrānian dynasties continued a semi-independent existence subject to the Arabs. Taxes were paid in Islamic coins, and we find a mint with the appelation Arrān on ʿAbbāsid dirhams as early as 145/762. This mint was either in Bardhaʿa or Baylaḳān. By 207/822 we find coins bearing *madīnat Arrān*, and after 226/840 the mint seems to have been abandoned.

The local ruler from the ancient house of Mihrān was called the *baṭrīḳ* of Arrān by the Arabs, and the last of the family, Varaz Trdat, was assassinated in 821 or 822. Shortly after this the lord of Shakkī, north of the Kur River, a certain Sahl b. Sunbāṭ, extended his sway over all of Arrān declaring his independence of the caliphate. He became reconciled with the Arabs by delivering the rebel Bābak to them after Bābak had taken refuge with him. Later he, or his son and successor, was taken to Samarra about 854 when the new governor of Armenia Bughā deported many of the local princes. At this period the lords of Sharwān and Derbend interfered in Arrān, but the Sādjids were the most powerful rulers in Arrān.

The Sādjid governors of Armenia at the end of the 9th and early 10th centuries A.D. were especially harsh to the Christian population of Transcaucasia, but local dynasties continued to rule, especially north of the Kur River (cf. Ibn Ḥawḳal, 348). Marzubān b. Muḥammad b. Musāfir ruled over Arrān, as well as Ādharbāydjān from 941-57 A.D., and most of the lords of Arrān were his vassals. It was under his rule, in 943, that the environs of Bardhaʿa were ravaged by the Russians. After this Arrān fell under the sway of the Shaddādids of Gandja. The strongest member of the Shaddādid dynasty was Abu 'l-Aswār Shāwur b. Faḍl b. Muḥ. b. Shaddād, who ruled from 441-459/1049-1067. In 468/1075 Alp Arslan sent one of his generals, Sawtegin, to rule Arrān displacing the Shaddādid dynasty. Turkish tribes, primarily Ghuzz, settled in Arrān and gradually Turkish replaced all other languages in common use.

In the Turkish period Baylaḳān seems to have replaced Bardhaʿa as the most important city of Arrān, but the former was destroyed by the Mongols in 1221. After this Gandja became the leading city of Arrān. Under the Mongols Arrān was joined to Ādharbāydjān and single governors ruled both provinces. The process of islamicisation and turkicisation was hastened after the Mongol invasion. The land between the rivers came to be called Ḳarabāgh. After the conquests of Tīmūr, who did much building and repair of canals, Arrān only appears as a memory, and its affairs are part of the history of Ādharbāydjān.

Bibliography: The religious history of the Arrānians is told by Moses Kałankatuaci in Armenian (Tiflis, 1912); for the contents see A. Manandian, *Beiträge zur albanischen Geschichte* Leipzig 1897, 48. On the pre-Islamic history cf. J. Marquart, *Ērānšahr*, 117. For geography cf. Le Strange, 176-9, and *Ḥudūd al-ʿĀlam*, 398-403. On the early Islamic history of Arrān see

J. Laurent, *L'Arménie entre Byzance et l'Islam* (Paris, 1919). For Sahl b. Sunbāṭ see Minorsky, *Caucasica IV*, in *BSOAS* 1953, 504-29. On the Shaddādids cf. his *Studies in Caucasian History*, London 1953. Many details of nomenclature and linguistics may be found in the article *Arrân* in *IA* by Zeki Velidi Togan.

(R. N. FRYE)

ARSENAL [see DĀR AL-ṢINĀ'A].

ARSH [see DIYA].

'ARSH [see KURSĪ].

'ARSH, the name given in Algerian legislation, during about the last hundred years, to some of the lands under collective ownership. This meaning of the word, which has various senses in the Maghribī dialects: "tribe" (for example, on the high plains of Constantine), "agnatic group" (for example, in the Tunisian Sahel), "federation" (for example, in Kabylia), only seems to be vouched for from the time of the preparatory enquiries for the Law of 16 June 1851.

A dispute has long existed in Algeria between those who support recognition of the collective ownership, or only usufruct, of these lands, and those who support recognition of their private character. This dispute overlies the conflict between the administrative theory, which tends to safeguard the patrimony of the tribes, and the expansion of private interests, which want the rapid conversion of these lands into movable property. Arguments have been borrowed, somewhat superficially, from *fiḳh*, which offered the theory of tenure subject to payment of the *ḫarādj*, and of the Islamic community as the paramount landowner. A secular dispute, which is not yet resolved, has raged over the title to the lands of the Maghrib. It is certainly more in conformity with the facts to say that the system of exploitation, itself a function of the climatic conditions, of divorce from the central power, and of vitality of the local seignories, is the factor fundamentally responsible for the forms of land tenure in the ancient Maghrib: (1) *milk* or "private property"; (2) *'azīb*, or *'azl*, or *hanshīr*, depending on the district, "latifundium"; (3) *mushā'*, or *mushū'*, or *blād djamā'a*, "collective, communal holding"; (4) *waḳf* or *ḥubūs*, "domain constituted into a pious endowment". According as one or other factor predominated, it seems that there was a certain alternation, characteristic of the social history of North Africa, between these different concepts and the realities that they correspond to.

At all events, the decree of the Senate of 22 April 1863 lays down, (article 1), that the tribes of Algeria "are the owners of the territories of which they enjoy the permanent or traditional usufruct, under what title soever". This patrimony, under the tutelage of the administration, is, however, liable to come under the privative statute through the medium of "partial inquiry". This legislation aroused lively opposition. With less clarity than the Moroccan law, but with greater resolution than the Tunisian law, it seems to have found a compromise solution to this long-standing and difficult problem of real estate and society.

Bibliography: Dr. Worms, *Recherches sur la constitution de la propriété territoriale*, 1846; M. Pouyanne, *La propriété foncière en Algérie*, 1895, 130 ff.; Mercier, *La propriété foncière en Algérie*; and especially F. Dulout, *Des droits et actions sur la terre arch ou sabga en Algérie*, 1929. On the word, see Ph. Marçais, *Textes arabes de Djidjelli*, 1955, 27, n. 3.

(J. BERQUE)

ARSHGŪL, a town, not now in existence, on the Algerian coast, which was situated between Oran and the Moroccan frontier, at the mouth of the Tafna, facing the island of Rachgoun, which perpetuates its name.

The Muslim city, which took the place of Portus Sigensis, the port of Siga, the capital of King Syphax, is first heard of at the beginning of the 4th/10th century as being assigned by Idrīs I to his brother 'Īsā b. Muḥammad b. Sulaymān. It is mentioned in the second half of the 4th/10th century by Ibn Hawḳal, who informs us that it had then just been rebuilt by an amīr of the Miknāsa Berbers, a vassal of the caliph at Cordova al-Nāsir. Some years later, al-Bakrī describes Arshgūl, a town on the "coast of Tilimsān", as possessing a harbour accessible to small vessels, and surrounded by a rampart which had four gateways. Within the city were a seven-aisled mosque and two baths, one of which was pre-Islamic, a fact which indicates that the Muslim city occupied the ancient site. In the middle of the 6th/12th century, it was regarded by al-Idrīsī only as a populous place, recently a stronghold, where ships could replenish their water supplies.

Political vicissitudes account for its decline. During the struggles between the Fātimids of al-Ḳayrawān and the Umayyads of Cordova (4th/10th century), its Idrīsid rulers were driven out and its inhabitants were deported to Spain. Partially repopulated by Andalusians, it was again laid waste at the beginning of the 5th/11th century. Again, in the first half of the 7th/13th century, it fell prey to the B. Ghāniya Almoravids, and was finally abandoned at the end of the 10th/16th century, at the time of the Spanish expeditions against the coast of Oran.

Bibliography: Ibn Ḥawḳal, trans. by de Slane, *JA* 1842 i, 187; Bakrī, text, Algiers 1911, 79-80; trans., Algiers 1912, 161; Idrīsī, ed. by Dozy and de Goeje, 172, trans. 206; Leo Africanus, *Il viaggio*, ed. by Ramusio, Venice 1892, 107 (transl. Épaulard, Paris 1956, 330-1); Gsell, *Atlas archéologique*, sheet 31, no. 2.

(G. MARÇAIS)

ARSHĪN [see DHIRĀ'].

ARSLAN (T.), lion; also frequently appears as a Turkish proper-name.

ARSLAN B. SALDJŪḲ, the son, probably the elder son, of the ancestor and eponym of the Saldjūḳid dynasties, Saldjūḳ. His history is merged in that of the first contacts between the Oghuz led by his family and the Muslim states of Central Asia. His personal name was Isrā'īl (cf. his brothers Mīkhā'īl and Mūsā, fore-names in which it is possible to see Jewish Khazar or Nestorian Central-Asian influence), with Arslan as a totemic name (cf. his famous nephews Ṭughril Muḥammad and Čaghrī Dā'ūd). The beginnings of his history are confused. During his lifetime the Saldjūḳid family, which had settled at Djand, was converted to Islam and freed itself from the Kingdom of the Yabghū of the Oghuz; it is not disputed that his father, Saldjūḳ, then sent him to the aid of one of the last Sāmānids who was engaged in a struggle with the Ḳarakhānids, as is affirmed by the tradition of the *Maliknāma*, a history of the family written under Alp Arslan about 1060; and it is generally thought that it is he who is mentioned, under the title of Yabghū, by the Ghaznawid historian Gardīzī, as assisting in 1003 the last Sāmānid attempt at resistance to the Ḳarakhānids; but latterly this version has been contested by O. Pritsak, according to whom the title of Yabghū can only be understood to refer to the last Yabghū of the Oghuz Kingdom north of the